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354 When the tent owner has sat down with his guests, he calls to his sons or slaves: "Dig out the fireplace, *ehefrá lan-nár*." With the more important chiefs the fireplace is always dug by a slave, who is entrusted with the preparation of the coffee. The fireplace consists of a rectangular or circular hole about twenty centimeters deep, from the size and form of which it is possible years afterwards to judge with certainty to which chief the tent belonged. It is dug with an implement called *fáz*, which at one end terminates in a mattock and at the other end in a hatchet and is fastened on a long wooden helve; the double hoe, having at one end a mattock and at the other a pick, is called *kaddúm* or *tubal*. The ordinary Rwejli digs a smaller fireplace, which is nearer the front edge of the tent. In the cold season the fireplace is close to the carpets for the guests, while in the hot season it is about the middle of the men's compartment. The clay which is dug out is thrown into a heap near the hole forming the fireplace, *kufrat an-nár*, and just below the edge of the tent. On it are shaken the ashes from the fireplace. The larger this heap, known as *nefile*, the more hospitable is the owner of the tent, for coffee is prepared for the guests on the fireplace in the men's compartment only and beside the fire the guests may warm themselves. Beside the fireplace is placed a pile of fuel, consisting of dry roots and stalks of various plants, *ḥaṭab*, and dry camels' excrements. The best fuel is the dry wood of the *rugṭ* shrubs. It gives off scarcely any smoke, throws out a great heat, and holds the glowing embers for several hours before subsiding. The worst fuel consists of the dry *ḥâ*, which blazes up with a bright red flame, crackles as if gunpowder had been scattered on it, but it does not form embers and does not maintain the heat. The fuel is collected by the female slaves and women. If the chief has not a sufficient supply of fuel, he sends to the surrounding tents for it, or the men themselves bring it to him.

FURNISHINGS OF THE WOMEN'S COMPARTMENT

353 The women and the slaves carry all the utensils and vessels into the women's compartment. Carpets and coverlets on which to sleep are placed in the corner against the dividing wall. Sacks containing wheat, barley, dates, butter, salt, sugar, coffee, rice, or *tummen* (a kind of rice), are stored up against the back wall.

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(Fig. 21, *c*), about 70 centimeters deep and 90 centimeters in diameter, the edges of which are sewn to a wooden pole bent into a circle. Three other poles curved in the form of semicircles and with their ends tied to the wooden circle, *ḥanijje* (pl., *ḥanâja*), surround the leather bowl, while three or four forked poles, *ḥaṭûr* (pl., *ḥwâṭir*), 90 centimeters high, support the circle and hold the trough above the ground. The water is poured from a leather bucket, *delw* (Fig. 23). This is a small receptacle about 40 centimeters in diameter and 30 to 50 centimeters in depth. It is sewn to a circular wooden frame to which, by means of straps, *wgîme* (pl., *wagâm*) (Fig. 23, *b*), are fastened two wooden crosspieces, *'arḳa* (pl., *'arâḳi*) (*a*). At the point where they cross a small rope, *rša* (*c*), is attached to them, and by means of this rope the bucket is lowered into the well.

By the fireplace in the women's compartment there lies a *ṣâǧ*, or convex sheet of iron, 60 centimeters in diameter, upon which the bread is baked. From the main pole there hangs a large straw hutch, *minsâf*, upon which the kneaded bread is placed.

USE AND TRANSPORTATION OF TENTS

During long marches in the summer season the tents are not pitched. The adults lie down beneath the open sky, and a small tent, *ṭuzz* (Fig. 24), for the children only, is sometimes set up. This tent has a single pole about 1.2 meters high and measures about 4 meters long and 2 meters broad. A *ṭuzz* tent also has to satisfy the poorest inhabitants of the camp, who do not belong to the Rwala.

A tent with no main pole, but resting on four corner poles so that from the front only two poles of equal height are to be seen, is called a *ḫarbûš*. It is 4 to 6 meters long, 2 meters high, and 2.5 to 3 meters broad.

The usual tent has at least one main pole and is called *ḳaṭba*. It is 12 meters long, over 2 meters high, and 3.5 meters broad. A tent with two main poles is called *beit ḳarnên*, or *mdawbel*; one with three poles is called *meṭawleṭ*; with four, *mrawba'*; with five, *mḫawmas*; with seven, *sab'a wsaṭ*.

If the chief does not intend to remain in the camping place more than two or three nights, he does not pitch a

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whole tent in the interior of the desert where there are few guests, but only a part of it; this is known as *aṭlaṭ*. 484 342

The tent is always pitched according to the direction of the wind. The long side facing the wind is completely closed and is called *ḳafa'-l-bejt*. The opposite long side is open and is called *waǧh al-bejt*. The short sides are regularly closed and are known as *ksûr al-bejt*.

If the tent rope gets slack, *aṭ-ṭoneb šala'* (or *inḳala'*), the occupants of the tent tighten it, *jekarrebûneh*.

A guest who wishes to spend the night in a tent always halts his camels by the side wall of the men's compartment, never by the women's compartment, *muḥarrąm*. If the wind is blowing against the open front side, the owner of the tent shouts: "Change the back wall! *ẓabbelû al-bejt ǧâna-l-hawa*." The women or the slaves at once unfasten the *rwâḳ*, throw down the front poles, fix the *rwâḳ* in their place, and insert the front poles where the *rwâḳ* had previously hung. [574]

If it is very hot and there is no wind, the mistress of the tent gives the order: "Take away the *rwâḳ*! *šawre'û al-bejt*." The women unfasten the *rwâḳ*, roll it up, place it in a corner, and insert the poles beneath the front and back ropes, *îdên w-riǧlên*, by which the side walls, *ruffa*, are raised at each corner. Thus the tent is open on all sides and the air can circulate freely. During the heat it is best to sleep with the side wall raised up, as this can then move freely and fan the sleeper. In the cold season a wall is suspended on the front side also, so that the tent is completely closed in, *muḥaǧǧar*. 342 354

By the side wall of the women's compartment sleeps the household dog. There is perhaps not a single tent among the Rwala which does not contain at least one watchdog. These dogs are strong, thick-set animals with short, shaggy hair and broad heads. In the opinion of the Rwala they are unclean, *mâ ḥuna anǧas min al-čalb*, and therefore they must not eat from any vessel intended for food or cooking. Generally a morsel of food, *'ejš*, is thrown to them on the ground, or sour milk is poured out for them into an upturned sheet of iron used for baking bread, *sâǧ*. The dogs guard the camels and the tent, not only against various beasts of prey, but also against thieves who creep into the encampment during the night to steal an animal or something from the tent. Woe to the guest who is compelled to leave the tent several times during the 231 [825]

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that they crawl in a long chain urging each other, *siż*, and even riding one on another, *ensâḳ*. *Ṣaḥṣaḥ* is a plain shut in by the low yet steep slope of a *ṭaraḳ*, or long flat ridge. *Šefa'* is the flat top of such a ridge. The ascent from the lower plain, *ṣaḥṣaḥ*, to this upper plain, *šefa'*, is quite difficult. The *dabwa'* locusts appear sometimes in such enormous masses that they fill the space between the lower and upper plains. 5. *Eltamm* (or *enǧama'*), gathered together. *Bel-ašfâḳ* — that is, what is dearest to and gladdens the heart most of all — are the sweet memories of love; but the poet for the last year has been tortured by unrest, *dawâčič*, and fears, *ẖfâḳ*. *Enẖafaḳ*, to be scared, to be filled with suspicion. 6. *Al-aṭrâḳ* are demonstrations of peace or friendship; *swâmiḥ* is forgiveness. *Ṣandûḳ*, a wooden box, frequently lined with tin plates; in inner Arabia it takes the place of our burglar-proof safe. There the poet had hidden many a secret unpleasant to him, but the heart learns them notwithstanding. 8. To allay his grief the poet took out from a wooden canister a few coffee beans, picked out on his palm the impurities mixed with them in the market, and then handed them to his companion, *nedîm*. The coffee beans are exposed in the shops in open bags, into which apple cores, date stones, spices, and the like often fall. Such admixtures are called *'aḏf*, a poetical expression for filth. 9. While being roasted coffee should be taken from the fire three times. In its preparation there is nothing more important than the roasting. *Sâḳ* is the long handle, much the worse for wear, of the pan used for roasting coffee. In the towns this pan is very small, but its handle is strong and ornamented. The poet sits in the room of his house, and the coffee is roasted in the same room before him. The coals of *ṛaṛa*, which, when ignited, give a strong heat almost without smoke, are kindled on a square earthenware platter resembling a small trough. This hearth is either movable or attached to the earthen floor. During the roasting the window remains open so that the smell of the coffee can pass out of the room. And because the poet's house stands in the market place, the smell of roasted coffee is sensed in all the shops around. In the towns of inner Arabia the market place consists of a narrow street. 18. When the roasted and pounded coffee is being boiled, the burgher closes the window in order to save all its fragrance, which, like the coffee itself, has a narcotic effect on him. 19. The coffee is poured in from above,